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UCCF REPORT

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UCCF SECOND NATIONAL COUNCIL MEETS

"In United Campus Christian Fellowship we have committed ourselves to pursue every aspect of our ministry conscious of our divisiveness, and attempt to alter this insofar as possible. On every level of function and in every job we must attempt to do our work with others from every communion in the hope that, by so responding to our convictions, we are laying further groundwork for Christ's Church. This means that we are by no means satisfied that our task is finished because four national fellowships have united and there is great activity regionally and locally. We must enter our ministry confidently, but ever acknowledging that there must be a more responsible Christian ministry, a truer Christian Church beyond our UCCF complex of relationships. Because of this we cannot in faithfulness limit our efforts in exclusion of any efforts to provide integrity in the academic community and in the world at large."

This statement by the retiring chairman of UCCF, Mr. Lynn Jondahl of Yale Divinity School, helped to set the scene for the Second National Council of UCCF, meeting at Monmouth College, Monmouth, Illinois, in late August. The 96-member National Council reports reflect, almost in every action, that "UCCF has no permanence—we are a means to an end; we cannot live unto ourselves."

UCCF as a Means

One of the several working groups reflected this feeling in a statement which was shared as a part of our UCCF reports to the III General Assembly of the National Student Christian Federation, meeting at Williams Bay, Wisconsin, the week following the conclusion of the National Council:

"We see the UCCF not as the DSF, WSF, USF and EUB student fellowships joined together on various campuses, but as a body of believers, a part of the Church, perceiving its calling to be to the campus community. We see the UCCF in the midst of the world and as a part of it in worldly activities. The UCCF must be on the campus, dispersed within the structures of the university and using them to express God's love for the world. It is not a structure to compete with other organizations.

"There is a need for structure, but it must arise to facilitate and not hinder the Christian community as it responds to situations within the campus. As each structure arises, it faces the threat of solidifying and becoming an end rather than a means. Upon such threat the structure must cease to exist. It becomes our responsibility to identify the Christian community on the campus. We do not seek to draw people away from the campus to the UCCF, but rather to help the individual become aware of the presence and responsibility of the community of Christ in every facet of campus life. The question becomes, then, how can a UCCF do this? Phrased differently, what are the elements that we require to be witnesses in the campus community?

> We must be aware that we are in the midst of the world.
>
> We need to be constantly reminded of our unity in Christ.
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> We need the nurture that is to be found in worship and study.

"We feel it is impossible to talk about national and regional UCCF until we understand the position of the local group, for questions are posed by the situations in which we find ourselves. What, then, are these situations? When and where are we going to deal with the local situations? Are there not local campuses which need the support of the whole UCCF as it is directed on a national and regional level?"

Sense of Urgency

A sense of urgency pervaded the National Council sessions, both when delegates listened to the lectures on religion and contemporary literature by Professor William Mueller of Goucher College English department; grappled with the moving concerns of Dr. Anna Hedgeman, consultant to the Higher Education and American Missionary Education Division of the Board of Home Missions, Congregational Christian Churches, as she pondered aloud that "all students are being given the opportunity to be universal rather than merely patriotic; the privilege of joining the Church universal as opposed to sectarianism; the opportunity to affirm the equality of all men in opposition to racial purity; and to develop social redemption as against purely personal salvation"; heard the Rev. Valdo Galland, General Secretary of the World Student Christian Federation, discuss the three main purposes of the Federation: witness and mission, unity, involvement in the world; and attempted new understandings of service and work projects, the Peace Corps, World University Service, the World and National Student Christian Federations, the meaning of worship—and as they worked to speak their mind on UCCF's concern for the unstaffed campuses across the country, for

further ecumenical responsibility and for assisting in the adequate education of the laity. The latter concern was reflected in the working group report:

"The Church has confessed through the ages that God is working through the Church in the world. It is obvious that there is an abundance of commitment to and knowledge of this confession throughout the Church. This is certainly a judgment upon the extreme lack of knowledge about Christianity among the laity. In order that the laity might be better informed, it is necessary that UCCF accept its responsibility to provide competent teaching at every level. Education in the Church implies not only a knowledge of Christian theology, but also a knowledge of the world and the relevant issues of life. All of this means that when we study together we should make sure the content of the study leads us out of ourselves and into the university, rather than to islands of piety and homes for timid minds alongside the university."

Demand for Educated Churchmen

The National Council meeting seemed to point to two major interests, both reflecting the concern that UCCF be a means rather than an end: the increased concern for more and deeper intercollegiate contact with students, faculty and staff of colleges and universities in a given area, and a deepening awareness that contemporary culture demands adequately educated churchmen. A special report on "Churchmanship—Local Parish and on the Campus" reflected an inadequate understanding of churchmanship and spelled out the difficult process of education which both parish and campus Christian movement must take with utter seriousness if the ineffectiveness of the Church in the world is to be overcome. As the retiring chairman said in his opening remarks to the Council:

"We have a responsibility to involve ourselves in education regarding the nature and meaning of the Church while working within structures which often seem inflexible. This is the challenge made real as we study the Life and Mission of the Church in the United States. . . . We in the UCCF know the Church best (although we may not know it well)—its weaknesses and fickleness; its strength and sustenance—as the communions of which we are members and the local churches to which we belong. The importance of our responsibility for these churches cannot be over-emphasized. The campus fellowship is not intended as a substitute for the fellowship of established community churches for either students or faculty. The UCCF must spend greater energy in stimulating local fellowships to become involved in vital development of responsibility for the Christian Church."

The increased interest in intercollegiate contact was also of major concern. Reflecting on our national involvement with other communions and campus movements, Mr. Jondahl noted:

"One of the greatest problems to face the ecumenical movement is the National Student Christian Federation. It defies description, appreciation, love and support. When one body attempts to draw together the self-willed delegates of 15 to 20 separate movements and interests, we can rest assured that there will be discontent. But no one stands more guilty of causing this distress and the accompanying frustration than those of us gathered here and those we represent. We have been instrumental in saying that a Federation is not sufficient. Yet we know that we can have no rest until we live with all those in the NSCF."

Ecumenical Concern

In a statement on "Ecumenical Concern and Responsibility," the National Council declared:

"In searching for a sense of ecumenical direction, our awareness that this is a critical time in the formative life of the UCCF has been heightened. The concern which created UCCF was an ecumenical one, inasmuch as Christ's Church needs to be conscious of its essential unity if it is to fulfill its mission in the university. After a year of existence, we are aware that we are in danger of a subtle complacency which threatens to freeze our emerging life into a mold of structural preoccupations and obscures the ecumenical conviction which brought us into being. There are two danger signals. One is that local groups have become so busy with organizing themselves as UCCF's that they have neglected ties with non-UCCF groups or have not created them where there were none. The other is that we have often been guilty of self-satisfaction over our unity in UCCF, so that non-UCCF groups have feared that we are ecumenical for the sake of being ecumenical, and that we are not interested in any life with them short of organic union.

"The danger of this complacency and self-satisfaction is imminent because it could turn what began as a dynamic witness to our unity in Christ into just another packaged brand of campus Christianity at a time when the university itself is in crisis. The depersonalizing, segmenting forces at work within the university, which destroy any sense of individual identity with a community, are turning us into ghetto-like groups where our loyalty becomes fixed on the particular package of Christianity in which we find ourselves instead of on our Lord, who calls us to oneness in the midst of segmentation and to identity with the universal Christian community in the midst of depersonalizing forces.

"To forestall the danger of ecumenical complacency setting in at this crucial point in our development, we need to be constantly aware of the direction set for us by the UCCF Basis and Aims which call us to be '. . . sensitive to the imperative for unity in mission and aware that our own union is only a partial realization of that unity for which our Lord is calling. . . .' If we are to take this . . . seriously, we must study ecumenism and its meaning within the life of every local group. Otherwise, our sensitivity to this part of our commitment will be lost. We must participate responsibly in the life of the NSCF and the WSCF, and this involvement which we know as reality on the national level must manifest itself locally as well. We are called, in our local UCCF's, to search constantly for new opportunities to work with closer expression of our unity in Christ. We must be continually aware that our loyalty is not to the structures we create, but to our Lord, for whose purposes they exist."

A BASIS FOR
THE 1962 UNITED CAMPUS CHRISTIAN FELLOWSHIP NATIONAL STUDY CONFERENCE

In formulating the basis for the 1962 National Study Conference, it appears that much of our frustration with the state of affairs in the Church's ministry within the academic community is our inability to recognize that we may be standing between the times. There is much disagreement about who we are and where we stand, and even more confusion about who we are to become as Christians in the academic community.

Abundant analysis of our cultural and religious situation has appeared. It has become a part of our popular vocabulary. Often we have been so occupied with evaluating these descriptions of our plight, coming to accept the dilemma as normative, that it is difficult for us to move into a deeper understanding of the demands laid upon us for witness and mission in obedience to the lordship of Christ. We must offer new and creative responses to what we see and understand, responsibly working within Christ's Church for its ecumenical renewal.

It is our conviction that we must be sensitive to, and attempt to comprehend, what the biblical basis of vocation is for the Christian. Through exposure to the biblical calling—through biblical lectures, worship and study —we need to attempt to come to terms, corporately and personally, with God's calling to all men and to us in particular. This grappling with understanding and personal response must inform all else that we do, no just in a conference but in all of our living.

As students, faculty and staff, we live simultaneously in many "worlds" within one world. We have many identities. No longer is it possible to speak merely of private roles, for our lives share several corporate identities within which we must minister. Each identity provides us the opportunity for responsibility to live out our mission in obedience to the Lord who calls us in the midst of life where demands are placed upon us.

As members of the academic community, we must know the demand for disciplined study. As members of Christ's Church, we must know the demand for covenant. As members of Christ's Church, called to be *for the world*, we must know the demand for witness.

In pursuing this basis, we propose to study and confer together at the United Campus Christian Fellowship National Study Conference, by sharing in a program which will include:

Corporate Worship

Lectures on biblical basis of our calling followed by study-tutorial sessions

Addresses on our life/world situations within which our Christian obedience must become incarnate, followed by conversation meetings

Through the biblical lectures and study-tutorial sessions, we will seek to take the Bible seriously and grapple with its contemporary message. In study periods, individually, we must come to terms with the lectures and biblical material. Meeting in study-tutorial sessions, we will attempt to work together for a better understanding of the Bible's word to us. Tutors will be charged with leading us deeper into consideration of the biblical material, hoping that we may find ourselves confronted personally by God's Word.

In the evening, through the series of addresses, we will seek to look and see the world which forms the times and places in which we must live our vocation, our calling. The addresses are to be followed by serious conversation in small groups where we will attempt to wrestle with the life/world situations within which God may be calling us to obedience and service.

If the conference is to fulfill its purposes, advance study needs to take place on every campus. Such study should provide those who come with a background for this week. (Study materials will be suggested for use during the second semester.) Follow-up study on campuses is anticipated, also.

Such a conference should have equal relevance to all members of the academic community. With an attendance limit of 1,000 it is hoped to include a sizeable group of faculty and local staff, in addition to a majority of students —undergraduates and graduates.

The conference dates are August 25-30, 1962.

. . . The National Executive Committee

United Campus Christian Fellowship

1961-1962 National Council Budget

"We are guilty of living almost totally to ourselves . . . yet we claim to have grave concern over world conditions. The integrity of our statements can only look false in the light of our failure to give any content to what we say." These are the comments of the retiring chairman of UCCF in his "State of the Union" address. The National Council has adopted a budget based on the receipts of this past year, and reflecting only such other income as assured by national boards or regional contacts.

DISBURSEMENTS

A. Executive Committee Meetings		$ 1,350.00
B. Officers and other committee meetings		900.00
C. National Council Annual Meeting		1,400.00
1. Program	$ 500.00	
2. Executive Committee	900.00	
D. NSCF Delegation to annual General Assembly		1,100.00
E. NSCF Committee Meetings		350.00
F. Commitment to World Student Christian Federation		9,400.00
1. General Budget	8,058.50	
2. Life and Mission	1,341.50*	
G. Commitment to National Student Christian Federation		4,100.00
H. Miscellaneous		600.00
		$19,200.00

*Life and Mission study has been continued for three years. This is ⅓ of our total share of the study.

RECEIPTS

A. Campus Payments	$12,556.00
B. National Boards	6,644.00
	$19.200.00

Regional Pledges toward 1961-1962 National Council Budget

Arizona	$ 500.00
Colorado, Wyoming	200.00
Dixie	
Illinois	1,500.00
Indiana	900.00
Iowa, Nebraska	1,125.00
Kansas	1,400.00
Michigan	
New Jersey, Pennsylvania, Delaware	400.00
West Virginia	
Maryland, Washington, D. C.	
Missouri	
New England	1,000.00
New York	200.00
North Carolina	
North and South Dakota, Minnesota	
Pacific Northwest	
Ohio	1,100.00
Oklahoma, Arkansas	
Southern California	325.00
Central Pacific	650.00
Hawaii	150.00
Texas, Louisiana	
Utah, Southern Idaho	75.00
Wisconsin	1,500.00
New Mexico, Southwest Texas	250.00
	$11,275.00

The first $1,000.00 received over the necessary budget will be put into the WSCF Delegation Reserve in anticipation of the Triennial General Committee meeting in 1963. In our effort to give content to what we say about Christian mission, the National Council adopted a Budget which devotes a large portion of the receipts to NSCF and WSCF concerns. In addition, a "CHALLENGE QUOTA" of $2,500.00 was adopted, above and beyond all other financial obligations, the receipts to be used for the Ecumenical Assistance Program of the World Student Christian Federation.

Reading from left to right, first row: Stonehouse, Brenner, Dole, Happe, Drew, Neis; second row: Huber, Miller, Lowel, Najm, L. Nelson, Finkle; third row: Van Voorhis, Davis, S. Nelson, Sherwin, Helmich, Lansman. Absent when picture was taken: DeLapp.

Patterns for Regional Development

The retiring chairman and the National Council made it abundantly clear that there is no single pattern for living out our life locally or regionally in an ecumenical pattern, but that each situation where we minister makes its own demands. Continued encouragement to regional development was given "in response to the needs of the local ministry within the region." The National Council also affirmed that it will continue to resist the mistaken idea that "something is happening nationally other than what is going on locally. We come together to look at the activity in regions and on campuses (which activity is plentiful and exciting). The activity is intended to live out the nine aims of the UCCF and we seek to help each other help ourselves to live out these aims."

Such a stimulating National Council meeting showed that the delegates were not gathered in preparation for tomorrow or waiting for their chance. Their sense of urgency about their task and calling was, in Mr. Jondahl's words, "not unlike the urgency which history reveals motivated the early Christian Church in its first century." As one national staff person wrote:

"God does not depend on UCCF spreading itself over the map, but He does depend upon UCCF doing adequately the task which is peculiarly its task, and it has a responsibility to do that thing superbly. UCCF must be courageous; it must be alert; it must maintain its integrity; it must be poised; it must be faithful. It has its own genius and vocation; and if it remains true to them, it will influence this and future generations profoundly."

This is the challenge and opportunity laid before regional and local groups from the Second National Council.

EXECUTIVE COMMITTEE ELECTED

Elected to serve on the National Council Executive Committee for the academic year 1961-1962 were the following:

Chairman: Allen Happe, middler at Harvard Divinity School, Massachusetts

Vice-Chairmen: Leslie Dole, junior at Pittsburgh Theological Seminary, Pennsylvania; Bart Brenner, senior in philosophy at Bowling Green State University, Ohio; Harold Stonehouse, professor of geology at Michigan State University

Secretary: Anne Drew, junior in Romance languages at Howard University, Washington, D. C.

Treasurer: Arthur Neis, senior in accounting at the University of Kansas

Members-at-Large: Eugene Davis, campus minister at Bowling Green State University, Ohio; Ann Finkle, senior in English literature at Elmhurst College, Illinois; Earl Lowell, regional staff of the New York Student Christian Movement; Judy Miller, senior in English at Wisconsin State College at Oshkosh; Jamil Najm, junior in industrial management at the University of Richmond, Virginia; Larry Nelson, graduate student in mathematics at Kansas State University; Sherwood Nelson, professor of philosophy at San Diego State University; Mike Sherwin, junior in philosophy at Rutgers University, New Jersey;

National Secretariat (ex officio): A. Myrvin DeLapp, Philadelphia, Pennsylvania; Hartland H. Helmich, St. Louis, Missouri; Robert T. Huber, Indianapolis, Indiana; Quentin C. Lansman, Dayton, Ohio

Secretary for Communications and Publications (ex officio): Richard Van Voorhis, St. Louis, Missouri

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NATIONAL COUNCIL ADOPTS RESOLUTIONS

ON FAITH AND FREEDOM

We, the students, faculty and staff of the United Campus Christian Fellowship in meeting at National Council seeking to be servants of Jesus Christ, wish both to proclaim a portion of our faith and to express a common concern.

We call upon our communities to stand fast against all ideologies and forces which would deny our basic freedoms of speech and assembly. We believe in the right of all persons to express their opinions and ideas, however unpopular, without the threat of harassment. We are committeed to free and open debate as basic to a democratic society. Furthermore, the balance between the executive, legislative and judiciary systems of our land must be asserted and sustained. We call for these branches of our government to exercise vigilance that the individual freedoms of all citizens may be guaranteed. We express our confidence in the integrity of our nation's college and university faculties. The curtailment of the freedom of inquiry will undermine not only higher education, but also democracy itself.

We are concerned about a growing climate of fear and suspicion in our communities. We deplore the methods used by those who, in fear of Communism, make a concerted attempt to establish themselves as "official" censors for all thought in the community and seek to deny to their fellow citizens the rights to be heard, to assembly peaceably and to petition.

We deplore the unfounded accusations of disloyalty which have been cast upon our courts and schools and churches. Such methods tend only to spread fear and sow division. They are in effect an attack upon the United States' system of government and are destructive to social, economic and religious institutions.

May God give us the courage to think wisely and act responsibly that as free men we shall not evade any burden which the continuing struggle for freedom places upon us.

ON RACIAL EQUALITY

Believing that sit-ins, stand-ins and freedom rides are an effort to promote human freedom and equality, the United Campus Christian Fellowship meeting as the National Council supports the work being done by the members of the campus community who are concerned with these ideals.

We believe that God does not intend that any more should be discriminated against on a basis of race.

In our striving to be a Christian community, we should ever be aware of our failure to be that which Christ asked us to be. In an effort to be that better community, we support the positive stand of members of academic communities to free all people from the fear and paralysis of racial prejudice.

ON STEWARDSHIP

Stewardship, as the expression of our commitment to God as Christians, is the nurture of His gift to us; body, mind and spirit, and the return of the fruits thereof; our talents, our material possessions and our time to be used for the benefit of all mankind. Love should be our motivation, a response to His love for us as manifest in the gift of His Son.

Our stewardship should be worthy of the high cost God has paid for our redemption. As God has given freely and mercifully to us, so should we give freely to Him.

We realize that our material possessions are limited, but it is the act of stewardship which is to be stressed. We are called to be stewards at all times, in all places and many ways.

The responsibility of the United Campus Christian Fellowship is to encourage the acts of stewardship to occur. In all cases, however, stewardship demands a firm theological foundation.

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